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NOTES ON THE ANDREAS.

L. 15: *ūt on þæt īgland;* l. 28: *þāra þe þæt ēaland ūtan sōhte.* There is no equivalent for *īgland* or *ēaland* in the Greek or the A.S. prose versions of the legend. The corresponding passages are: *εἰς τὴν χώραν τῶν ἀνθρωποφάγων*, Bonnet, *Acta Apost. Apoc.*, p. 65, and *ἐν τῇ πόλει αὐτῶν*, Bonnet, p. 66; *sē ēadiga Mathēus gehlēat tō Marmadonia þǣre ceastre*, Bright, *Reader*, p. 113, and *ǣghwylc man þe on þǣre ceastre cōm ælþēodisc*, Bright, p. 113. A parallel situation is found in the *Phœnix;* the land in which the Phœnix dwells is twice referred to as an island, *ǣnlīc is þæt īglond*, *Ph.*, 9, *on þām ēalonde*, *Ph.*, 287, the second phrase being an elaboration of *ēadig ēðellond*, *Ph.*, 279. The corresponding passages in Lactantius, *De ave Phoenice*, are as follows:

> Est locus in primo felix oriente remotus,
> Qua patet æterni maxima porta poli;
> —ll. 1, 2.
> Ast ubi primaeva coepit florere iuventa
> Evolat ad patrias iam reditura domos.
> —ll. 115, 116.

The word in the above passages is evidently not to be understood in the specific sense of "island," but rather in the literal sense of "water-land," "land that is reached by water." To the insular Anglo-Saxon all foreign lands must be "water-lands;" perhaps in this poetical sense the word also carried with it the connotation of remoteness; in both the *Phœnix* and the *Andreas* it is used for the Orient. Cf. also *Sal. and Sat.*, 1 ff.:

> *Hwæt! Ic īglanda eallra hæbbe*
> *bōca onbyrged.*

The elaboration of this passage makes *īglanda* refer to Lybia, Greece, and India, none of them islands.

The usage here supports Bugge's interpretation (*Beiträge*, 12, 5) of *Beow.*, 2334, *ēaland ūtan eorðweard ðone*, in so far as *ēaland* is taken as appositive to *eorðweard* (not as Fahlbeck would read, "the islands as well as the mainland"); but *ūtan*

cannot mean "die äussere seite des *ealands*," as Bugge interprets the passage. The word indicates rather the direction from which the visitor seeks the "water-land;" *ælþēodisc* in the passage cited above is a sufficient gloss on the word.

L. 36: *heortan* [*on*]*hreðre.* The idiom requires the insertion of *on* to govern *hreðre;* cf. *An.*, 69, 893, *Chr.*, 641. Perhaps the preposition was lost because of its similarity in sound to the second syllable of *heortan.*

L. 88: *wuldres tācen.* Grein, *Sprachschatz*, 2, 520, and Simons, *Kynewulfs Wortschatz*, p. 134, would supply "sancta crux," "the sign of the cross," as completing the meaning, as though *wuldres tācen* were equivalent to the *sigores tācen* of *Elene*, 88, and elsewhere. But cf. *Ph.*, 96, *torht tācen Godes*, appositive to *Godes condelle*, l. 91, and the corresponding passages in the Greek and A.S. prose: Ταῦτα δὲ προσευχομένου τοῦ Ματθεία ἐν τῇ φυλακῇ ἔλαμψεν φῶς, καὶ ἐξῆλθεν ἐκ τοῦ φωτὸς φωνὴ λέγουσα, Bonnet, p. 67; *mycel lēoht and beorht onlēohte þæt carcern, and Drihtnes stefn wæs geworden tō him on þǣm lēohte*, Bright, p. 114.

L. 109: *synne.* Reading *synne* with the MS and editors, Grein, *Spr.*, 2, 518, glosses the word as inst. sg. (?) of *syn*, "evil," "wickedness;" Simons, p. 124, glosses the form as a reflexive pronoun, but he gives no further clue as to his interpretation of the passage. The translations treat the word as an adverb. But the improbable inst. sg. *synne* is clearly to be corrected to the adjective form *synnge*, appositive to *wǣrlogan*, 108*a*, to accord with the usual phrasing as found in *An.* 565*b*, 710*a*, 964*b;* cf. also 921*a*. The MS preserves regularly the unsyncopated forms in this word; the form *synne* perhaps looks back to a time when the syncopated forms were still written.

L. 194: *ēað.* Here, as in *An.*, 368*a*, evidently comparative. The form *ēað*, adv., recorded in *Spr.*, 1, 253, and B.-T., 236, is derived from this passage, *Gen.*, 2058, and *Gu.*, 528. But *Gen.*, 2058, demands metrically *ēaðe*, and also the positive degree; *ēað* for *Gu.*, 528, rests upon a false MS reading, the MS having *ēaðe* (cf. *Bib.*, 3, 71). The only authentic passages for *ēað* are consequently these two in the *Andreas*, both of which are com-

parative. Unless other examples are forthcoming, *ēað* as positive may therefore be crossed from the dictionaries.

L. 198: *wēgas ofer wīdland.* All the editors read *wīd land* with the MS; Grein, however (*Germ.*, 10, 423), changes to *wīdland.* The whole phrase as understood by the editors and translators is out of keeping with the rest of the passage. Grein, *Dicht.*, translates, "die Wege über weite Lande;" Kemble, "ways over wide land;" Root, *Andreas*, "the tracks across the boundless land;" Hall, *Judith, Phœnix*, etc., "the ways o'er the wide-lands." But the word is appositive to and amplifies the *sæstrēamas, waroðfaruða gewinn,* and *wæterbrōgan* of the preceding lines and can hardly mean "roadways on the dry land." It will be noticed also that in the succeeding lines, though the word *herestræta* occurs, it is limited by the phrase *ofer cald wæter;* the whole passage is consequently descriptive of journeyings by water.

The right understanding of the passage is dependent on the meaning of *wīdland;* as a compound this word is of frequent occurrence and means: (1) "dry land, terra firma," as distinguished from the ocean (cf. *Gen.*, 1538, *wæter ofer wīdland*, and *Gen.*, 155, 156, *nǣron Metode þā gȳt wīdlond ne wēgas nytte*); (2) "world," "earth," in general (cf. *Chr.*, 605, *welan ofer wīdlond*, "prosperity upon earth"). The second is the sense in which the word is used in the present passage. Again, *wēgas*, appositive to *sæstrēamas*, is the same word as *wēgas* in *Gen.*, 156, nom. pl. of *wæg*, "fluctus, unda, mare." The usual spelling of the word in the *Andreas* is *wæg*, as, e. g., *wæges*, 632, *wægas*, 373, etc.; but the spelling *wēg* is found, also, in the gen. pl. *wēga*, 932. Read also *wēges weard*, *An.*, 601, "ward of the wave," not *weges weard* (*Spr.*, 2, 655, Hall), "ward of the way."

L. 236: *faruðe.* The two words *faroð* and *waroð* have apparently been confused in all A.S. poetical texts in which they occur. Sweet, *Student's Dictionary*, makes no distinction in meaning between the words, glossing both by "shore." Yet etymologically and in their usage they are two distinct words. *waroð* (cf. Kluge, *Etymologisches Wörterbuch*, *s. v.* "werder"),

O.H.G. *werid*, *warid*, "insula," M.G. *werder*, means "shore, seashore." This meaning is clearly preserved in numerous passages in A.S., both in prose and verse texts. The following from Bede (ed. Miller, p. 46, l. 6) is a good example: *Swylce ēac on þæs sæs waroþe tō sūðdǣle . . . . torras timbredon tō gebeorghe ðæs sæs.* *faroð* is glossed by Grein (*Spr.*, 1, 265) "fluctuatio maris," by B.-T., "the floating of the waves, a billow, the shore." The primary meaning of the word seems to be "motion," as in the verb *faran;* compare O.H.G. *ferid*, "navigium" (Graff, *Althochd. Spr.*, 3, 588; Kluge, *Nom. Stammb.*, p. 47, mentions *ferid*, but does not connect it with A.S. *faroð*). *faroð* is of less frequent occurrence than *waroð;* as simplex it does not occur in prose. For the verse Grein cites eight occurrences; of these one, *Dan.*, 322, falls out as a compound, the MS *brimfaro þæs* = *brimfaroðes*. Of the remaining seven, the three in the *Andreas*, ll. 236, 255, 1658, and two in the *Beowulf*, ll. 28, 1916, are doubtful, the context in these five passages demanding the meaning "shore." In *Beow.*, 580, *flōd æfter faroðe*, and *Hy.*, 4, 100 (*Bib.*, 2, 222), *flēot on faroðe*, however, the meaning "ocean, surge," is clearly defined; in the compounds also, *faroð-hengest*, *-lācende*, *-rīdende*, *-stræt*, the same meaning is necessary. The remaining five examples cited above, in which the MSS read *faroð*, and the sense demands *waroð*, we must explain as due to a confusion of initial *f* and initial *w*. The possibility of such confusion is strikingly confirmed by the MS reading *sǣfaroða sand*, *Dan.*, 323, beside the reading in the parallel passage, as the sense demands, *Az.*, 39, *swā waroþa sond.* Similar confusion of *f* and *w* occurs in other words, for a list of which see Napier, *Old-English Glosses*, p. 104 (for this reference I am indebted to Professor J. M. Hart, who first called my attention to this *waroð-faroð* tangle); the confusion in all the cases cited, according to Napier, is due merely to a graphical error of the copyists, arising from the similarity of *f* and *w* in the writing of the MSS. The comparative frequency of the form *faroð* for *waroð* indicates that the confusion was an early one, and that some of the occurrences may be due to imitation rather than the miswriting of the scribes. In all such cases, however, *waroð* should be restored;

read therefore *waroð* for *faroð* in *An.* 236, 255, 1658, and *Beow.*, 28, 1916. In compounds, besides *Dan.*, 323, cited above, the same restoration is to be made for the MS reading *æt sæfearoðe*, *El.*, 251. Compare also the two forms *neowol* and *nifol.*

L. 356: *willan in worulde ond in wuldre blæd.* This obvious antithesis of *woruld* and *wuldor*, the latter word being used in the generalized sense of "heaven," occurs less frequently than one would expect. The only other examples are *An.*, 948, and *Gu.*, 370; *wuldor* in *Christ and Satan*, 59, has a different meaning. The same antithesis, though without the verbal play, occurs in *Chr.*, 1237–43. The phrase *in wuldre*, *Chr.*, 1243, Professor Cook (*Christ*, p. 202) says "is not clear; one would like to interpret: 'in the bestowal of glory (upon themselves).'" But is not *in wuldre* antithetic to *fore lēodum*, l. 1238. and *ofer burga gesetu*, l. 1239, and parallel to *on heofonrīce*, l. 1245? The resurrection and the judgment are thought of as taking place on earth. The second mark of the saved is that they know that the favor of the Lord (awaits) them in heaven and they perceive that they shall possess bright joys in the heavenly kingdom.

L. 507: *hafast þē[h] on fyrhðe.* The context demands *þēh* here. A similar correction is suggested by Professor Bright for *An.*, 630 (*Modern Language Notes*, 2, 82).

L. 865: *ūs ofslæpendum sāwle ābrugdon.* All the editors print *us of slæpendum;* but it is difficult to see how the phrase can be construed with *of* as proposition. *ofslæpan* as verb is not recorded in the dictionaries, and, so far as I am aware, occurs only in the present passage; in formation, however, it is exactly parallel to *oflystan*, *oflysted*, and *ofðyrstan*, and, as the context and its method of formation demand, it means "sleep soundly." For the construction *ūs* with *ābregdan*, compare *Gen.*, 2638–40:

þē ābregdan sceal
for þære dæde dēað of brēostum
sāwle þīne.

L. 953: All the editors place a comma after *geliccost*, thus connecting it with *wundum weorðan*, not *faran blōd.* But cf. Bonnet, p. 88, *ita sanguis tuis fluent in terra sicut aqua;* Bright, p. 119, l. 16, *swā þæt þīn blōd flōwð ofer eorðan swā swā*

wæter. The construction of the phrase *faran flōde blōd*, *An.*, 954, is awkward, and the statement is a bit extravagant. Should one read *faran on foldan blōd?* Compare the corresponding passage in the Latin and Anglo-Saxon prose versions quoted above.

Ll. 1317, 1319: MS, *hwœt*, *gilp*. Read *hwǣr* and *gild*, and compare the corresponding passage of the Greek: *ποῦ ἐστιν ἡ δύναμίς σου καὶ ὁ φόβος σου καὶ ἡ δόξα σου καὶ ἡ ὕψωσίς σου; . . . . καὶ ἐποίησας τὰ ἱερὰ ἡμῶν οἰκίας ἐρήμους γενέσθαι ἵνα μὴ ἀνενεχθῶσιν θυσίαι ἐν αὐτοῖς, ὅπως καὶ ἡμεῖς τερφθῶμεν*, Bonnet, p. 104, 105. Cf. *Jul.*, 146, *þā þū goda ūssa gield forhogdest.* Bugge (*Beiträge*, 12, 95) notices a similar miswriting, *gylp* for *gyld*, in *Beow.*, 1749.

L. 1474: MS, *lic ge lenge ne laðes dœl.* Grimm, note, emends to *līce gelenge*, citing the parallel passage in *Beow.*, 2732; Grein (*Spr.*, 1, 421) and Cosijn (*Beiträge*, 21, 18) follow Grimm; Wülker reads *līce lenge.* But the passage still offers difficulties. What is the meaning of *līce gelenge* or *līc lenge*, and what is the appropriateness of *drēore bestēmed*, 1475*b*, as limiting *lāðes dǣl?* As Cosijn points out, *Beow.*, 2732 is not a complete parallel to this passage, since the phrase in the *Beowulf* means "related (in blood)," a meaning inappropriate to the passage in the *Andreas.* Apparently there has been a general transposition of the parts of the passage, which should read: *lāðe gelenge nē līces dǣl.* A parallel to *lāðe gelenge* is *Jul.*, 371, *leahtrum gelenge;* with *līces dǣl* compare *An.*, 1421. The sense of the passage is: "nor bloody wound, of harmful nature, nor part of his body made wet with gore from the sword-wound."

L. 1485: *þæt fram fruman cunne.* The syntax and meaning of this clause have caused some difficulty. Grein (*Spr.*, 1, 353) translates *þæt* by *qui*, a nom. sg. mas. relative, subject of *cunne*, its antecedent being *mann*, 1484*a;* but this is a plainly impossible translation of *þæt.* Cosijn (*Beiträge*, 21, 18) explains *þæt* as equivalent to *swā ǣglēaw þæt* (*hē*), etc., deriving this meaning from *ǣglēawra*, 1483*b*. Pogatscher (*Anglia*, 23, 266) translates: "Dass soll ein klügerer mann auf erden, als ich mich halte, im geiste finden, dass er (nämlich) vom anfang alle die

leiden kenne." Paraphrased this means: "I have not been able to find in my mind all the hardships which he underwent, but a wiser man will discover that he knows them." The two chief faults of this interpretation are that it mistranslates *findan on ferðe* and does not do justice to the subjunctive *cunne*. Perhaps the best way to take the clause is as a conditional or limiting clause, *þæt* = *gif þæt*, "provided that, if that." For this unusual use ofthe conjunction, see *An.*, 275, 276, which should be translated: "You shall have a reward from God, provided that you are (be) kindly disposed toward us on this journey." *findan on ferðe* means "compose;" compare *Fat. Ap.*, 1, 2, *fand on sēocum sefan*, an appositive phrase to *samnode*, and for a discussion of *samnian*, "compose," see Barnouw, *Herrig's Archiv*, 108, 371–75. The whole passage should read as follows: "that (i. e., *langsum leornung*, 1482*a*) shall a wiser man upon earth than I count myself compose, provided he know from the beginning all the hardships which he [Andrew] endured." The passage is the poets' apology for omitting parts of his original.

L. 1522: *wordlatu*. According to the dictionaries this is the only occurrence of the word, glossed by Grein (*Spr.*, 2, 735), *verbi retardatio*, B.-T. (p. 1266), "delay in speaking;" *latu*, "delay," as simplex, does not occur. That the word, however, is genuine, and is not due to confusion with *wordlaðu*, *An.*, 635, *Chr.*, 664, is probable from the similar expression, *An.*, 1210, *Nis sēo stund latu þæt þē*, etc.; this at least seems a more convincing reason for its retention than Grein's citation (*Spr.*, 2, 161) of *An.*, 215, *ne mæg þæs ǣrendes ylding weorðan*.

Ll. 1548, 1549: MS, *wrecen*, *mænan*, *galen*. A "corruptus locus," as Ettmüller remarks, and nothing short of a thorough revision will reduce these jangling verb-forms to grammatical good order. Ettmüller suggests changing *wrecen* and *galen* to infinitives, or *mænan* to a past-participle; but either change results in an awkward and improbable sequence of dependent clauses. Still less probable is the explanation accepted by Grimm and Wülker; they retain the MS readings and understand the

infinitive *mœnan* as dependent on the past-participle *wrecen*. I suggest making a full stop after *wrecen*, and reading as follows: *Đǣr wœs ȳðfynde innan burgum gēomorgidd wrecen; gehðo mǣn[d]an forhtferð manig, fūslēoð g[ō]l[o]n.* *-an*-preterits such as *mǣndan* are frequent in this MS; for *manig* with plural verb, see *El.*, 231, *Chr.*, 795.

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